suspecting no such matter; but taking Plato in all this to have been in very good earnest, interprets these poetic gods or demons mentioned * by him, to be the gods below the moon (notwithstanding that the earth was mentioned before by Plato), calling them *jtvtwairpyovs* 0eoi)e, the gods that cause generation, and seeming to understand thereby the animated 'elements; Jupiter being here not taken, as he is often elsewhere, for the supreme God, but only for the animated ether, a® Juno for the animated air. And upon this occasion he runs out into a long dispute, to prove, that not only the stars were animated, but also ail the other su6l unary bodies or elements : *£ - y^P

oAfoe o Kaityioe 0coc ev'Satjuaji), fcmW&EV Icrn *TWV* jawf«rXry* *poijvTwv* avrov juopttt>i> adeov, icat aTrpovoijrov, *ii* Se ittti fleoiJ TTCtvra *fitre^i KOL* Trpovotac, fleiau fXa^e *<j>vvev₉* ei 8J rovro, *KOL ouctiai* ra^£tc OeoJv *ifaarriKaGiv* avroic, feat o ovpavoc Sta juccrwf ^u^wv fcal-vowv /zcrf^ct ri7 TOV evoc vov, ri yprj Trepi TOXJTWV oWflai TO>V

if the whole world be a h^ppy God, then none of the parts of it are godless, or devoid of providence; butif all things partake of God and- Providence, then are they not unfurnished of the Divine nature ; and if so, there must be some peculiar orders of gods presiding over them. Eor if the heavens by reason' of particular souls and minds partake of that one soul and one mind; ^?hy should we not conclude the same concerning tbe etetnents, that they also, by certarim interme-di&tls ord^t^ of gods, partake of tl&t one Divi-nifcy of the whole world ?— Wberefom, ia little be-

* In Timamm Platon. lib. iv, p. 287.